

THE • NEW • APPROACH

INTRODUCTION TO
CITIZENSHIP

BY J. C. HILL MSc



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AN INTRODUCTION TO
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The Statue of Moses by Michelangelo

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CITIZENSHIP

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To the Teacher

1 THIS book is planned to stimulate interest in human affairs. There will be no difficulty in giving further information once the pupils want to know, but at first many of them may not want to know. We have therefore dealt briefly with a large number of problems in the hope that every pupil will find some worth his serious consideration.

2 Class discussions and debates should be encouraged. Expression is half the learning process, and until pupils begin to discuss social problems they will not really understand them.

3 All pupils cannot get oral expression in the time available and written expression should therefore be used. Let every pupil write a book on Citizenship as suggested in the Exercises. Let it be *his* book, and treat it with respect. It is undesirable, for example, to deface it with red ink or blue pencil. Occasional marginal comments in pencil or helpful suggestions given verbally will be appreciated.

4 The class encyclopaedia, which the pupils are asked to compile, is an independent approach to Citizenship and general knowledge. Once it is going well, train the pupils to leave margins, to arrange the pictures carefully, and generally to make each page look as effective as the page of a well-printed book. The left-hand margin can be ruled with the thumb nail, and the other margins guessed. Blank paper looks better than ruled paper. There is no need to hurry these refinements, as 'revised editions' of articles can be made at any time.

J. C. H.

The Problem

MANY famous men have written books to describe an imaginary country where the inhabitants were strong and healthy and lived peacefully and happily all their lives. That is the ideal towards which good citizens are striving. When we see in our civilization disease and cruelty and hardship, it is some consolation to us to realize that in past years it has been much worse. When our fathers and mothers were at school there were many children who had badly formed bodies because they were under-fed. Only a hundred years ago little children in this country had to work long hours in factories and coal-mines. When crops failed in Ireland in 1847 many men, women, and children just died of starvation.

The happier world we live in now has been brought about by men and women who tried to improve things. Some of them worked to improve the health of the people, some to improve the education, some to improve the houses, the food, the water supply, the ships, the trains, and so on. Every citizen who tried to help has done his share, and it is a great thing to be able to say in one's old age: 'I have fought the good fight. I have finished the course. I have kept the faith.'

Unfortunately, all boys and girls do not understand how to help, and it is the duty of older people

to tell them how to make the best of life for themselves and for others. That is what we are going to try to do in this book.

Now a good citizen is not a man who gives up doing all the things he would like to do and does unpleasant things to please other people. Many of the men and women who made the greatest contributions to civilization were just doing what they really wanted to do. Charles Darwin, who enjoyed himself studying animals and plants, George Stephenson, who enjoyed himself building steam engines, Florence Nightingale, who wanted to look after the wounded soldiers of the Crimean War—all helped to make life happier for us, and they did this by doing what they were interested in doing. But certain other people whom we will not name also did what they wanted to do, and only made life more difficult for those who followed.

In our complicated civilization nowadays it is often difficult to know what is the right thing to do, and it will be easier if we first go back to the early forms of society and consider how these people managed to make life better.

Twelve thousand years ago there were no civilized countries. Men and women lived in tribes and hunted wild animals for food. What would be the duty of a good member of the tribe then? He would help all he could to get more food. He would not steal food from his friends. He would not fight with his friends, but he would fight fiercely against

enemies. If a woman had children, she would help them to grow up strong and brave and would encourage them to work for the tribe and fight for the tribe when danger threatened.

About ten thousand years ago some of these tribes learned to grow crops and to keep cows and sheep. They also settled down to live in definite places. What would a good member of the tribe have to do now? He would still have to be prepared to fight, for there were many hungry savages outside his settlement who would steal food if they got the chance. He would also have to learn how to look after the crops or the animals. And laws would have to be made about how the food was to be kept and used.

When the savages learned to build houses and ships and to write and count, they were no longer savages but civilized men and women. They had then many more things to learn if they wanted to help their tribe. Laws had to be made about health, about buying and selling, about marriage and children and education and many other things. Here are some of the laws made for the Hebrews when they were becoming a nation. the quotations are from the Old Testament.

He that smiteth a man, so that he die, shall be surely put to death. And he that smiteth his father, or his mother, shall be surely put to death. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

If a man shall steal an ox, or a sheep, and kill it, or sell it,

he shall restore five oxen for an ox, and four sheep for a sheep

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates

Thou shalt not muzzle the ox when he treadeth out the corn

Even four hundred years ago, men and women were very much the same as they are now. Some of their laws, however, appear terribly cruel to us.

If a false witness rise up against any man to testify against him that which is wrong, then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in these days, and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother, then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

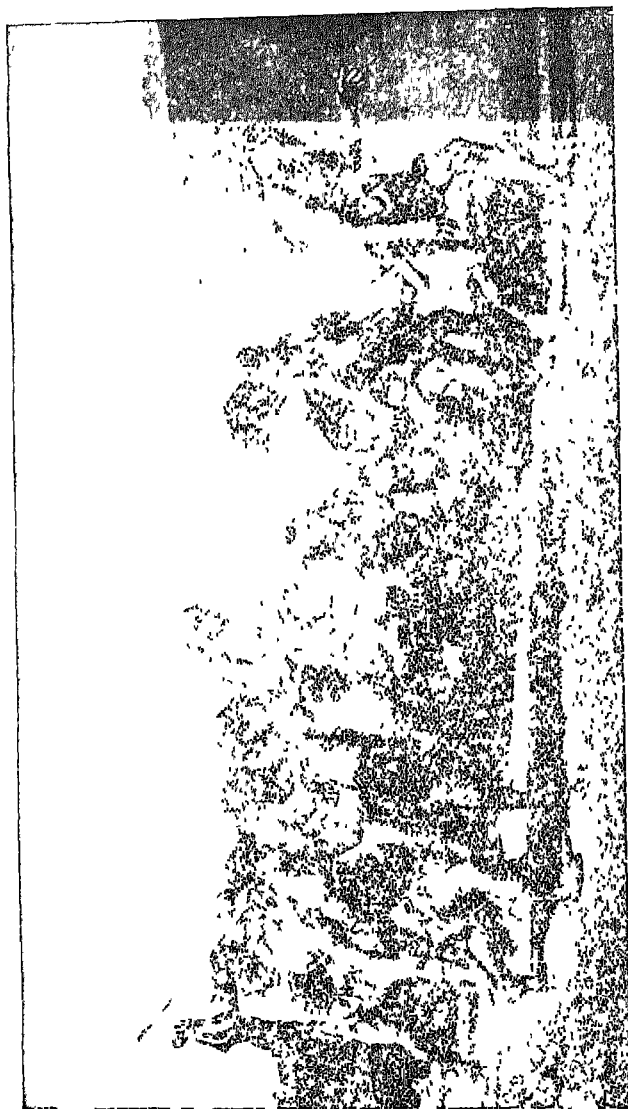
And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

And thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Here was the terrible punishment laid down for a stubborn and rebellious son.

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place, and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you, and all Israel shall hear, and fear.

Severe punishments were necessary in those days.



The migration of the tribe

Life was hard, and unless there was obedience and co-operation, the tribes would be crushed by their enemies. Even nowadays in a war disobedience is sometimes punished by death, and on board a ship at any time a man who disobeys the captain is put in irons at once and imprisoned when the ship reaches port. The disobedience of one man may cause a ship to be sunk and all the passengers and crew to be drowned. Soldiers and sailors are trained to obedience, and understand the need for it. It is seldom nowadays that severe punishments are necessary.

As the tribes settled down into cities, life became easier for them and a kinder spirit developed. More than nineteen hundred years ago Jesus was preaching a new doctrine.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

This was remarkable advice to give to human beings, but a great many felt that there was much truth in it. Jesus did not always follow the advice himself, for he once drove the money-changers out of the Temple. As a rule, however, he tried to make men better by being kind to them and helping them. The more we understand the human mind, the

more we find that Jesus is right. We know now that many of the bad men and women have been made bad by being badly treated themselves in infancy, and often, if we are kind to them and help them, they become good citizens.

We have not yet reached the stage, however, when we can tell our policemen to behave in that way. If a policeman captured a man who had stolen someone's coat and told him to take his cloak also, the thief might be ashamed of himself and become a better citizen, but it is just as likely that he would come back for the hat and boots.

Here is a little poem which is worth thinking about:

There is so much good in the worst of us,
And so much bad in the best of us,
That it ill behoves any one of us
To find fault with the rest of us.

THINGS TO DO

1. Begin to write a book of your own on Citizenship. Don't be afraid if you spell a word or two wrongly or say some things that are not quite correct. We all make mistakes at first. You will soon learn with practice. Start now and write Chapter I. The title might be 'Life now compared with life long ago', or another title if you prefer it. Use the same titles as in this book, if you like.

2. Try to get a suitable picture to paste in your book beside the writing. This will make it look much better.

3. Ask your teacher if you can have a class debate on one or more of the following subjects.

(a) Man was happiest when he was a hunter.

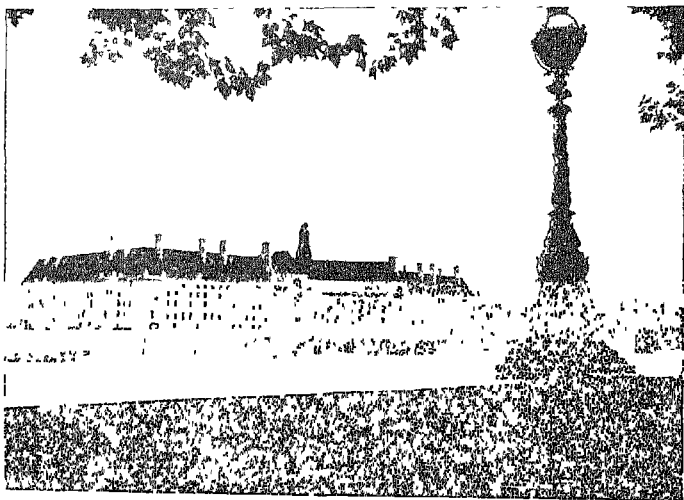
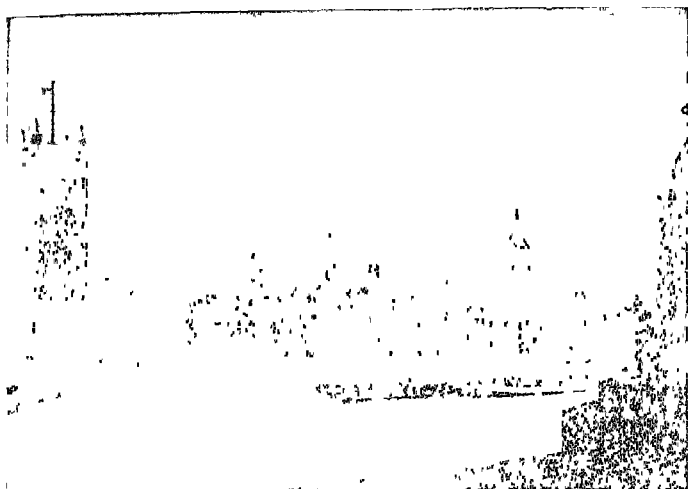
(b) In what ways does a good citizen differ from a bad citizen?

II

Human Nature

People who keep hens and ducks often let a hen hatch out duck eggs. It is very amusing to watch the ducklings when they hatch out. They wander about, picking up food, and the hen helps them to find it. Then it comes on to rain. 'Cluck, cluck,' says the hen, 'come in under the shed now, or you will get all wet.' 'Oh, but we like getting wet,' say the little ducks, who have oil on their feathers, and off they go paddling in the water, with the poor bediaggled hen following them. She cannot understand them at all. One day they find a pond, and in they go. 'Cluck, cluck, cluck,' says the hen in alarm, 'come out quickly, or you'll be drowned.' But the ducklings wonder what she is worrying about, for they swim quite safely all over the pond.

The ducklings can do these things because their ancestors practised them for thousands of years. If the ducklings lived in the same environment as their ancestors did, they would hardly make a mistake. One day, however, a duckling died suddenly. The owner wanted to know why it died, and he opened up its digestive tract. Do you know what was in it? A cigarette-end. This was something new in the environment and the duckling had made a mistake. Another duckling died suddenly. It had swallowed a piece of bright wire. So the owner went over the grass where the ducklings lived and picked



On opposite banks of the Thames at Westminster are situated (*above*) the Houses of Parliament, the legislative heart of the Empire, and (*below*) the County Hall, seat of the Government of London

up all such dangerous objects, and the other ducklings grew up without trouble

Boys and girls are like these ducklings. As a rule they know what is good for them and what is the right thing to do in most circumstances. But in a few things they are very likely to make mistakes. They are apt to behave as their savage ancestors behaved, and such behaviour is not always suitable for a civilization. The savage used his nails and his teeth on an enemy. Young children tend to do the same when they are angry. Even after a boy has been trained how to behave, you may see him snarl or sneer at another boy. Watch his top lip when he does this and you will see he is lifting it as a dog does to clean his teeth for the bite.

If you understand these points you can soon understand about good and bad behaviour. For bad behaviour is usually just ordinary behaviour in the wrong place or at the wrong time.

It is often said that dirt is matter in the wrong place. Sand is dirt if it is in your eyes, but it is not dirt on the sea-shore. Oil is dirt if it is on your face, but not if it is on the piston of a motor bicycle.

In the same way, bad behaviour can often be steered into another channel, and then it becomes good behaviour. Even nowadays it is good to be angry, and even cruel, at times. A woman who saw children being badly treated and was not angry would be a poor type of woman. A doctor who could not be cruel if it was necessary to save a man's life would

be a poor doctor. If a boy is making a nuisance of himself charging about the house, we might punish him for being a nuisance, but it would be better if we could get him into a football team and let him charge about as much as he liked. When he returned to the house he would probably want to sit down in peace. That is one of the things we try to do in our schools and colleges. We try to steer these natural interests into places where they will be useful, or at least will do no harm.

The most difficult behaviour we have to manage in our civilization is fighting. Our savage ancestors had so much fighting to do. They had to fight wild animals which tried to kill them. They had to kill wild animals for food. They had to fight other tribes. And they did this for half a million years. Is it surprising that many men still enjoy fighting? Thousands will attend a boxing match or wrestling match, and thousands enjoy a war, although it means misery for us all. Yet it is important for us to face these facts, for possibly it may be a good thing for our civilization if we encourage people who enjoy fighting to take up boxing and let them get all the fighting they want in that way. If this would help to satisfy them, it would be better than starting a war, in which millions of people would be killed and more money wasted than would give us all happiness, comfort, and even luxuries for the rest of our lives.

Most of the laws that are made in our own

country and in other countries are made to control the savage behaviour that remains in all of us. Yet it is this savage behaviour that must form the basis of all our behaviour. If we prohibit a child from doing most of the things he wants to do, he can only sit still and do nothing. This may be an advantage when he is a baby, but it will be a disadvantage when he is expected to earn his living. There are many men and women who always prefer to do nothing because they were trained to do nothing when they were infants. The task for all of us is to find things to do which we want to do and then find how we can adapt those things to the service of the community, or, alternatively, to find what the community wants us to do, and then find how we can interest ourselves in that work.

Here is an example. A young child likes to play with water. One mother says: 'You must not play with water—you'll get your clothes wet. Have this sweet instead.' This is not the way to educate children. Another mother says 'Good! He wants to do something. I'll get him an apron to save his clothes and let him play.' The child plays with the water and thoroughly enjoys himself. Because he has played with water, he later becomes interested in pumps. He wants to know how they work. Because of the interest in pumps, he may become a very good engineer.

This example is not just a wild guess. It is now well known that these early interests of children

have the greatest importance in their lives. In all good homes and good nursery schools the children are encouraged to find interesting things to do, because teachers can easily direct these interests into channels which will be socially useful. It is the boys and girls who do things who grow up into fine men and women—men and women who contribute something beneficial to the world, and who can do anything the community needs them to do.

THINGS TO DO

1 Write Chapter II of your book on Citizenship. Call it 'Why people are not always reasonable', or a better title if you can think of one. Here is a story you may use if you like. A man ran hard to catch a train, and just as he got on the platform the train steamed out. As he was walking back, feeling very annoyed and tired, he passed a man who was tying his lace. He pushed him over and said 'You are always standing there, anyway.' Perhaps you know other stories of this kind.

2 Can you get a suitable picture to paste in your book?

3 Ask your teacher if you can have a class debate on one of the following subjects:

- (a) Boxing only makes people brutal.
- (b) How wars could be avoided.

III

Health

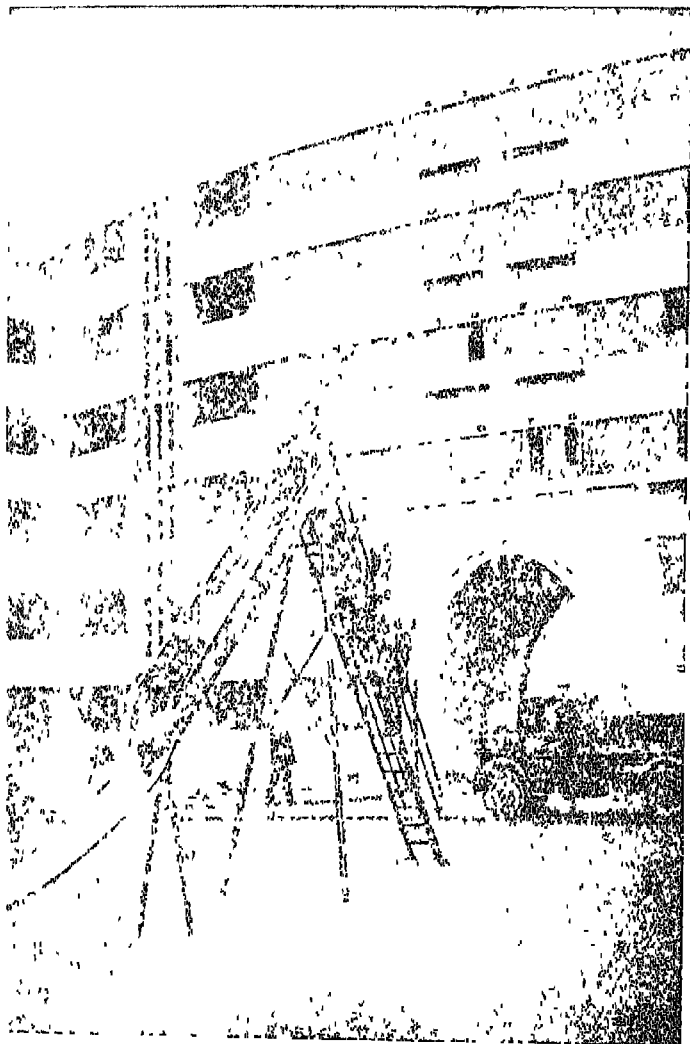
WHEN men began to live together in one place, rules had to be made about health. In the Old Testament there are a great many rules about what to eat and what not to eat, how to keep well, and how to cure disease. Here are some of them:

Notwithstanding thou mayest kill and eat flesh ye shall not eat the blood, ye shall pour it upon the earth as water

These are the beasts which ye shall eat the ox, the sheep, and the goat, the hart, and the roebuck, and the fallow deer, and the wild goat .

These ye shall eat of all that are in the waters all that have fins and scales shall ye eat and whatsoever hath not fins and scales ye may not eat, it is unclean unto you Of all clean birds ye shall eat And every creeping thing that flieth is unclean unto you they shall not be eaten

Almost all of the elaborate rules regarding health and behaviour which were laid down in the Old Testament had a sound basis at the time, although some of them are out-of-date now. We know so much more about the body now and about how to keep our cities healthy that one would think we should have solved this problem of health long ago. But as civilization goes on, more difficulties seem to arise. We get diseases now from every country on the globe. We get new illnesses which hardly existed a hundred years ago. The more artificial the world becomes, the more difficult it is for the human body to adapt itself to the environment. The rushing motor-cars not only kill and injure thousands, but make us all more anxious. Machinery does the heavy work which kept our bodies fit and strong. More and more we sit in machines and attend to machines, and the body's power of fighting disease is reduced. Also, when human beings get bored,



It is easier to be healthy in a healthy environment

they eat too much, smoke too much, drink alcohol, and get discontented. Discontent causes unhappiness, unhappiness causes bodily illnesses — illnesses of a kind doctors cannot cure.

Fortunately, we have been able to devise a number of games and occupations which help us to avoid these illnesses. Football, cricket, tennis, golf, and all the other games at which we pursue a ball are occupations resembling the hunting which our ancestors enjoyed. Boxing and wrestling are variations of the old fighting. Swimming, climbing trees and mountains, playing with bows and arrows, living in tents, and so on are forms of primitive behaviour which appeal to many of us for the same reason that the pond appeals to the ducklings. The Boy Scout and Girl Guide movements were also devised to give boys and girls something of a natural life to grow in. The older men and women can steer their interests, as they grow, into activities that will be of use to the nation.

The problem of keeping people healthy is usually considered from two aspects: (1) how the individual can keep healthy, and (2) how the community can keep healthy. It may be healthy for the individual to drink plenty of water, but in a town at least it is the duty of the rulers to provide pure water. The individual can keep himself fit and try to avoid getting dangerous germs into his system, but the rulers should see that there are not too many dangerous germs about. The citizens should eat only good

food, the rulers should see that bad food is not allowed to be sold. And so on with nearly every problem.

A great many people in our civilization suffer from illnesses which are caused by worry and fear. You will hear people say: 'I was so worried I could not eat,' and many people think that all that happens is that the person will get hungry later and all will be well. If, however, a person is worried for days at a time, the digestive system will not work, and the food in the stomach and intestines will go bad. If this happens often, disease will begin somewhere in the system and may cause all kinds of illnesses. This is only one of many ways in which worry can make people ill.

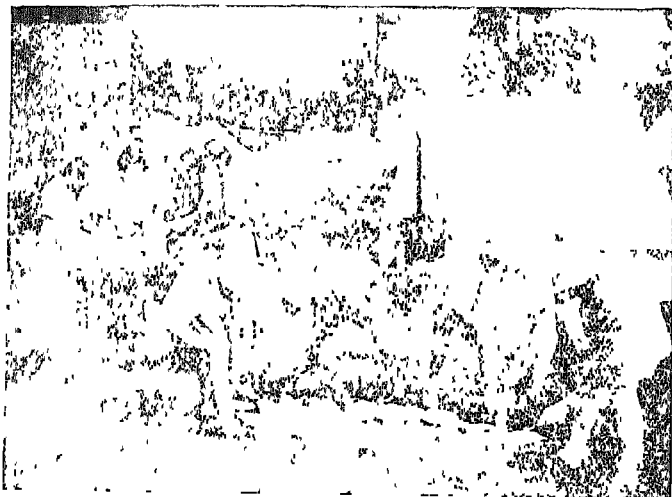
Boys and girls are often made ill by over-eating. Sometimes they just get sick and are soon better again, but sometimes children get colds and bronchitis from eating too much starchy food or too much sugar. Sweets especially can be dangerous for children who have too many of them and are well fed at home. A cold or bronchitis (a big cold) is one of the body's ways of throwing off poison. The body uses this process to throw off poisons which accumulate in the body from over-eating, as well as to throw off poisonous germs which have come from the environment.

Now that so many people live close together, care has to be taken by the rulers of towns to have good drains, clean streets, hospitals for sick people, and

so on. It is wonderful how well every town in our country is managed. Every hungry person can get food. Everyone can get fresh water. Every child can get a good education. If a child looks hungry, he is fed in school. Everyone has a choice of thousands of good books to read for nothing. If anyone is seriously ill or hurt, he is taken in an ambulance to a comfortable hospital. No one is allowed to hit anyone else or steal from anyone, and if you think there is a burglar in your house, you have only to telephone and several policemen will arrive in a fast car. What would our savage ancestors have given to have had a life like that!

Now these wonderful services do not drop out of the clouds, as the rain does, they are organized. If some people did not take an interest in the city, we should not have all these things, and if people do not continue to take an interest in the city, we shall lose these things. What are you boys and girls going to do about it when you grow up? The fewer the people who care about the city, the worse the city becomes. The more people who live only for themselves, the less efficient the nation becomes. And there is a great danger that civilized countries like Britain will collapse, as the Roman Empire collapsed, just because the people became greedy and selfish and did not care.

Every man and woman should do a job which is a help to the nation. If he does not, he is consuming good food and doing nothing for it. The nation



Girl Guides and Boy Scouts live a more natuial life

would be better without him. He has no real place in life, and he will know in his heart that he is a fraud.

Every man and woman should learn to think about national affairs. Now that aeroplanes can fly at three or four hundred miles an hour, every country is our neighbour and no country can be ignored. The people who govern our country are appointed by us. These politicians will do what we want them to do, and if the nation is not run as well as it might be, the fault is largely our own.

THINGS TO DO

1. Write Chapter III of your book. Call it 'Health', or some title like that. Say what you want to say about how to keep fit and how the city helps to keep us fit, and then get a suitable picture to paste in.

2. Ask your teacher if you can have a debate on one or more of the following subjects:

- (a) People are now healthier than they were long ago.
- (b) 'Early to bed and early to rise makes a man healthy, wealthy, and wise.'

3. Begin to write up a class encyclopaedia, that is, a book which tells you about everything. Which subject would you like to write about? Here are some to choose from:

Football, cricket, netball, tennis, lion, tiger, elephant, eagle, albatross, Africa, America, Australia, any country, town or river, any well-known man or woman, &c.

Write an article now on a sheet of paper and get a picture to illustrate your article if you can. This will make a beginning with the class encyclopaedia. Appoint someone to arrange the articles in alphabetical order. Next lesson we shall do some articles about Citizenship.

IV

Politics

A GOOD citizen should vote at elections. Should he vote for the Conservative or for the Socialist? There are reasons why he should vote for one, and reasons why he should vote for the other. Many people think they have considered the question fully and are undoubtedly voting for the better man, but usually the decision is not a reasonable decision at all—it is just a prejudice. A boy whose father is a Conservative is likely to become a Conservative. A boy whose father is a Socialist is likely to become a Socialist, and no amount of explanation of the advantages of the other policy will make any impression on him. You might think that, if a boy is a keen Socialist although his father was a Conservative, here at least is a boy who has thought things out. It may, however, only be a case of a rebellious son who became a Socialist merely in order to be different from his father.

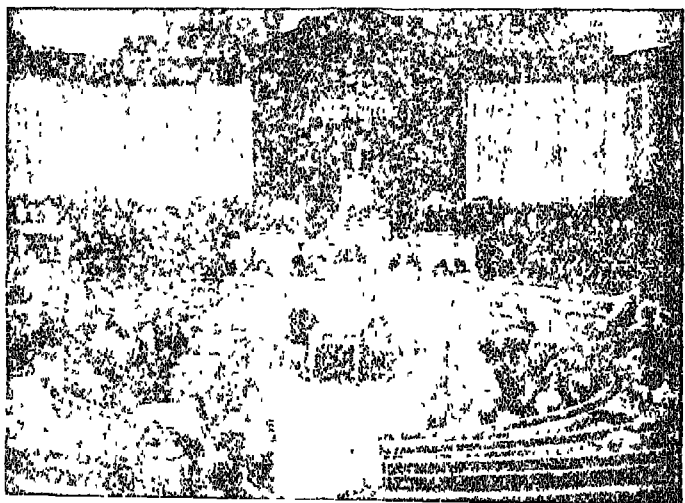
Apart from this bias from the home, there are many other kinds of bias. If a man has a business which brings him in a good deal of money and gives him and his family comfort and happiness, naturally he does not want any change made which will deprive him of his comfort. But if a man works very hard and gets very little for it, while he sees other people getting a large share of the wealth of the world for doing very

little, he thinks it is time things were changed.

Roughly speaking, the position is this: everyone is agreed that the poorer people should get more money and more help than they do get, and that they should get this help as soon as it can possibly be given. Some of the poor say, 'Well, share out the wealth now — there is plenty of it about,' but if we share out the wealth now, no one will be able to run a business, and soon most people will have no jobs and no wages. 'Well, let the State run the business. The State can run the Post Office and build warships, why cannot it run everything else?' It could, of course. The only problem is, could the State run businesses better and pay higher wages than the people who are now running the businesses? Some people say it could, some people say it could not, and that is one of the problems boys and girls have to think about.

Remember one point, however, when you are thinking about it. Do not assume that the members of Parliament who will control the industry and commerce of the nation will all be honest and capable men. There may be some rogues among them. Once they have power over business, some people may try to bribe them to get good posts, and some politicians may want to take bribes. These things will have to be guarded against, and this is no easy matter.

Secondly, in a country like Britain, which lives by trade, you would have to be sure, before the State



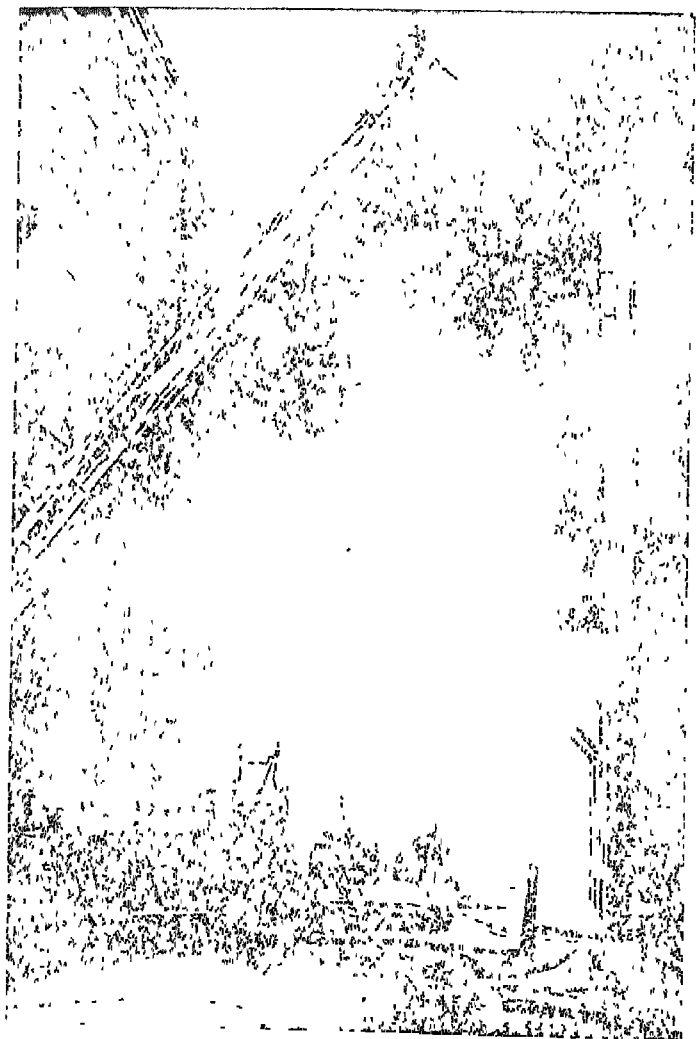
Two ways of conducting business the African native way,
and the London County Council way

took over the motor industry, for example, that the State could produce better motor-cars than Morris, Ford, and other firms do now. For if the cars made by the State were in any way inferior, our customers abroad might buy German or Italian cars instead of ours.

We cannot, like Russia, live on our land. We could only support about five million people in Britain, and at present we have forty-five millions to support. If we want changes made we shall have to move carefully, or we may all starve.

People who believe that the State should run the banks and the businesses are called Socialists. There is really not much difference between intelligent Socialists and intelligent Conservatives. They are all agreed that the State must control business to some extent. The Socialists say the State should, little by little, control it more. The Conservatives say, 'Possibly, but not so quickly as you Socialists think.'

Poor people often do not understand how much money richer people have to pay. If a man has a good income, the State takes a quarter of it or more for income-tax, and a large sum for rates on his house. He has to pay for his children's education, dental treatment, and so on. The doctors charge him twice as much as they charge poorer people for the same services. If any of his family goes to hospital, he has to pay more there too. He must buy more expensive clothes in order to keep his job. His church



One of the municipal services at work the Fire Brigade

expects more. Everybody expects more. So that the difference in incomes often appears much greater than it really is.

It is quite easy for the State to make that difference greater or less, as it thinks best. As a rule, the people who have the most money don't want any more to be taken from them, and the people who have the least money want more help without paying for it.

Probably the most difficult decision a good citizen has to take is to decide who has to pay for the increasing expenses of the State. The more the State looks after the health and well-being of its citizens, the more money it needs. If too much money is taken from the people who have businesses, the businesses will fail. If the businesses fail, the Government will have to run them. If the Government can run them better, something will be gained. If the Government cannot run them better, something will be lost. If, on the other hand, the poorer people are asked to pay too much, they may feel unjustly treated and send more of their own men to Parliament to change the laws. And if they cannot get satisfaction that way, they may begin a war against the wealthy people, as they did in France in 1789. On the other hand, if the wealthy people feel they are going to be robbed by the poor, they may begin a war against the poor, as they did in Spain in 1936.

The best way is to appoint as our members of Parliament and town councillors men who are intelligent and honest and understand the difficulties

people have to face in life. Let them make adjustments in the demands made on people, so that everyone is contributing according to his capacity to contribute and everyone is receiving according to his needs

THINGS TO DO

1 Write up Chapter IV of your book. Call it 'Politics', or some similar title, and say what you want to say. Then try to get a suitable picture to paste in.

2 Ask your teacher if you can have a class debate on one or both of the following subjects

- (a) That the Government should not interfere with trading
- (b) That unemployed people should be made to work for the money they get

3 Here are the names of some men and women who helped to advance our civilization: Christopher Columbus, George Stephenson, Florence Nightingale, Elizabeth Fry. Ask your teacher to tell you something about each one, and then get four pupils to volunteer to write articles on them for the class encyclopaedia.

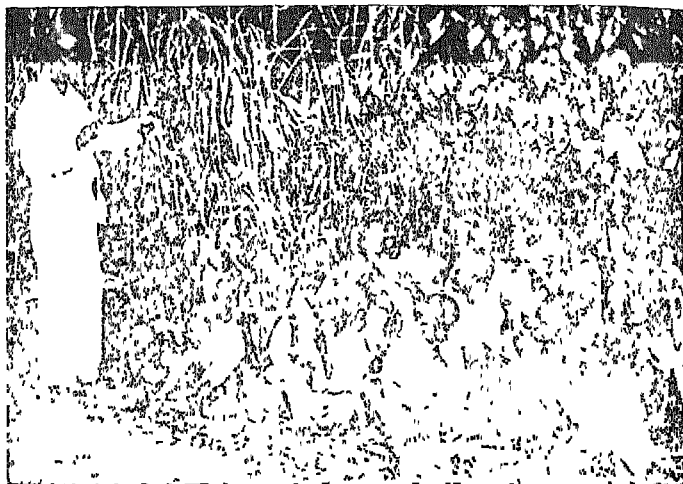
V

Education

WHEN the poor French people began a revolution in 1789, they were terribly cruel. Many splendid men and women had their heads cut off merely because they belonged to noble families or had money. This was one of the things which made the rulers of our country want better education for the common people. The rulers realized that it was dangerous to allow the workers to live like animals, because if

they became discontented they behaved like animals

About this time, too, science was becoming important. People were saying that in a few years science would so change the world that any country



An arithmetic lesson at an African bush school

whose citizens did not understand science would soon be conquered by countries whose citizens did understand. How true the prophecy was we know today. Anyway, our rulers decided, for many reasons, that education should be encouraged, and gradually the State gave help to schools. It was not until 1870, however, that education became compulsory in England. Many more schools were built and all children were compelled to attend. Parents

who kept their children away from school were fined or put in prison

The purpose of the schools was to teach the children to read, write, and count, and to prepare them for their work in life. As this work was usually hard work, the schools were hard places, and many boys and girls when they left school to go to work found the work easier and less unpleasant than the school had been.

The more complicated life becomes, the more complicated education becomes, because education should be a preparation for life. Not only are more subjects now taught, but great care is taken that the children should grow up healthy in mind and body. Teachers have to see that children are well nourished, that they are seen regularly by the doctor, the dentist, and the nurse, that they get exercise and fresh air, and are not hurt in the school or in the playground. Even when children are naughty, teachers seldom hit them with their hands in case they injure them.

Your fathers and mothers were not treated like that when they were at school. Many a boy was pulled by the ear and smacked on the face, and both boys and girls were hit freely with canes or leather straps for making mistakes in their sums or not remembering what they had been told.

Teachers were more cruel in those days, but most of them were kindly people trying to do a difficult job as well as they could. These same teachers who

punished their pupils freely also worked outside school to get food for the hungry ones and boots for the barefooted. They took a pride in the successes of their brighter pupils and helped the slower ones as much as they could. When the children grew up they probably realized that their teachers had done a great deal for them. Anyhow, whatever the children thought, it was these teachers who prepared the way for the better schools we have today.

In our schools nowadays corporal punishment is very seldom used. Children are trained to be interested in their work, and most of them are quite willing to do what they are required to do. They grow up strong and capable and are taught many kinds of useful knowledge. The girls are trained how to manage the home and how to look after babies. Gradually the school is becoming a model world, in which boys and girls learn how to live as good citizens in the real world.

THINGS TO DO

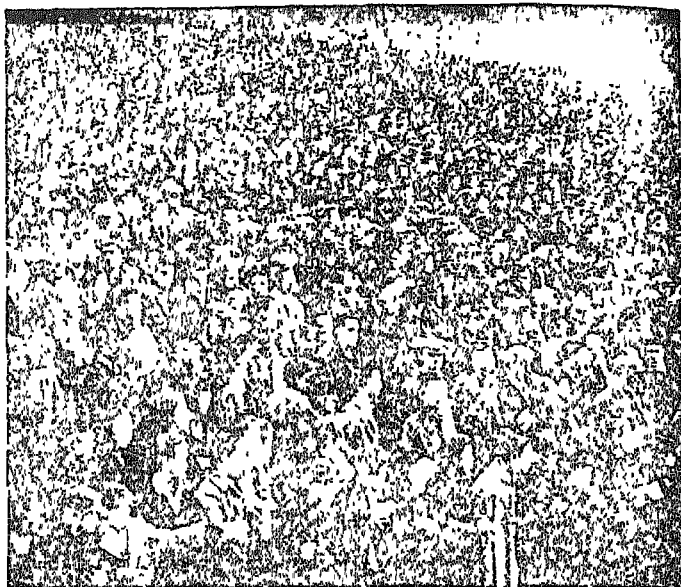
1. Write a chapter on Education in your own book and get a suitable picture, if you can, to paste in.
2. Subjects for debates
 - (a) How schools could be improved
 - (b) That corporal punishment should be abolished
3. Here are the names of other famous people: King Alfred, Robert Owen, Froebel, Pestalozzi, Caxton, James Watt, Michael Faraday, Elias Howe, Charles Darwin, Captain Cook, Charles Dickens, Lord Baden-Powell. Ask your teacher to tell you about some of them, and get articles on as many as you can for the class encyclopaedia.

VI

The Use of Leisure

It is only in the present generation that people have had much leisure. A hundred years ago even young children were expected to work twelve hours a day in mines, factories, and shops, and when one works twelve hours a day there is really only time for meals and rest and sleep. On Sunday people were glad to rest in order to be fit for work in the following week. Nowadays most people work about forty or forty-eight hours a week instead of sixty or more, as they used to do.

The reformers who worked hard to obtain shorter hours for men and women thought what a blessing this would be to them. But so far it has not proved such a great blessing as people expected. There are several reasons for this. For one thing, work in some places has become so strenuous that after seven or eight hours of it one simply can do no more. When we were at war with Germany in 1914-18 and were anxious to turn out from our factories as many guns and shells as possible, men and women worked long hours and most of the week-end. The experiment was tried of giving a holiday at the week-end. Strange to say, the production was increased, so the Government tried the experiment of stopping all overtime. The production was again increased. The hours of work per day were then reduced from ten to nine, and the



This is many people's favourite game watching others play
football

production increased again. A reduction from nine to eight hours gave another increase, but any further reduction gave a decrease. It was found later that the highest production was obtained with an eight-hour day and a ten-minutes' break for refreshment in the middle of the morning and afternoon. This applies only, of course, to the type of work which was then being done. Many present-day factories find they get the maximum work from their employees with a shorter day than eight hours.

The trouble with much of our present-day work is that one has no pleasure in doing it. When a man made a table or a car he had the fun of creating something, but no one can enjoy making thousands of table-legs or fitting thousands of machine-made wheels on a succession of motor-cars. This, however, need not prevent such workers living a happy and useful life. Anyone who has to spend seven or eight hours on such work can remind himself that if he were the Prime Minister or the Archbishop of Canterbury or the Education Officer for the London County Council he would have to do more than eight hours' routine work every day. It is one of the surprising things in life that the higher the position a man holds in the State, the more things he has to do that he does not want to do and the less time he gets to do the things he does want to do. Most people in prominent positions would gladly work eight hours a day at routine work if they could have the rest of the time to themselves. One can live a very happy life in the remaining sixteen hours, and we propose now to make some suggestions how this can be done.

Supposing a young man says 'I'm going to enjoy myself when I'm off work. I don't want any hobbies or evening classes. I want to sit at the pictures with some cigarettes and sweets, and I'll go every night if I have the money.' Well, it sounds all right, and for a little while it might be all right. But only for a little while. Read this amusing epitaph:

Here lies a poor woman, who always was tired,
 She lived in a house where help was not hired
 Her last words on earth were 'Dear friends, I am going
 Where washing ain't done, nor sweeping, nor sewing,
 But everything there is exact to my wishes,
 For where they don't eat there's no washing of dishes
 I'll be where loud anthems will always be ringing
 But, having no voice, I'll be clear of the singing
 Don't mourn for me now, don't mourn for me never—
 I'm going to do nothing for ever and ever'

Now for how long do you think this poor woman would be happy doing nothing? About a day or two at the most.

Human beings are designed to do things. To lock a man up and let him do nothing is one of the most cruel punishments we can give him. If a man has so much money that he does not need to work, he has to invent work for himself. His fish comes to the table ready to eat if he rings for it, but he buys a stream or a boat and goes out in the rain and cold to try to catch fish. He does not need to fight wild animals or hunt for food, but he hunts foxes or deer for the fun of it. If, however, he is an intelligent man, he knows that these activities cannot satisfy him for long, and he becomes a member of Parliament or a justice of the peace or a town councillor or a soldier or a scientist, or takes up some work which is useful to the community. No man can be happy either doing nothing or working for his own amusement.

This is so difficult for young people to understand that we shall take a little time to explain it further.

You know how miserable a dog is when it is alone and how pleased it is to run with other dogs or to be out with its master. If you will throw a stick and ask the dog to bring it back to you, that is the kind of fun he enjoys. He is working with you. Can you imagine a pack of wolves, and one wolf saying, 'I'm not going to bother about all these other fellows, I'm going to look after myself.' He would soon be a miserable wolf, wouldn't he? Well, human beings are the same. We have lived in tribes for so many thousands of years, we have fought together and helped each other for so long, that we cannot do otherwise, any more than a mother can neglect her baby and feel happy about it. The old memories which we inherit from the race begin to worry us and make us unhappy whenever we try to live an individual life. The Bible expresses this idea when it says we are all members of one body, so did the little child who said 'We are all little bits of God broken off.'

Many men have worked hard and selfishly in order to make a lot of money for themselves and have then found, what they could have read in the Bible before they started, that 'he who increaseth riches increaseth sorrow.' Lord Nuffield, who spends his life making good motor-cars, incidentally made a great deal of money, but he was wise enough to give most of it away as quickly as he could. He knew that he could only eat one dinner and sleep in one bed, and that there was

nothing which gave so much happiness in life as work

Boys and girls who think they can 'have a good time' by idleness and self-indulgence are only training themselves to have a miserable time. Eating good food when we are hungry is a pleasure, but one cannot get twice the pleasure by eating twice the food. Rest after labour is sweet, but rest instead of labour is only a bore. If you want to enjoy your leisure, you must work in it, but you can choose work which is more closely related to what our ancestors did. All the games at which we pursue a ball, for example, can become substitutes for primitive hunting. But they will only be satisfactory substitutes while you try to play well. Men and women who have tired their muscles at their daily work might enjoy quiet indoor games or enter new and rich worlds through books. If you take to reading, however, make use of your reading in some way, or you will just forget what you read. Discuss the books with other people or write criticisms of them, or write articles or books yourself. One can only learn by doing, not by reading or listening.

Keep a diary, for example. Do you realize that if you kept a diary of the ordinary things you have done, thought, and talked about every day, your diary would be worth a great deal in fifty years? You might one day be as well known as Samuel Pepys.

Through books you can enter the finest company

in the world and converse with the great men and women of all ages, but do your share of the talking and writing—don't just sit looking and listening. You are a man made in the image of God just as much as Shakespeare was, or Dickens, or Darwin, or anyone else, and you can be as good a citizen as any of them.

THINGS TO DO

1 Write about the use of leisure in your book on Citizenship and get a suitable picture to paste in

2 Subjects for debate

(a) Should gambling be forbidden by law?

(b) Do the 'pictures' encourage boys to commit crimes?

3 Write up some more articles for the class encyclopaedia. Have you articles on a hospital, gas-works, water-works, swimming-bath, the Police Force, Fire Brigade, your school, for example? Here are the names of some more famous men: Lord Shaftesbury, William Wilberforce, Magellan, Sir Francis Drake, Martin Frobisher, Henry Hudson, Sir John Franklin, David Livingstone, Sir H. M. Stanley, Sir Samuel Baker, Mungo Park, James Bruce.

VII

Good Manners

THERE was once a young man who was strong and healthy and enjoyed his work. In every way he felt on top of life, and had no sympathy for the 'dismal Jimmies' and 'old fossils' who seemed to form such a large proportion of the population. One day he

got an attack of influenza. He had had it before and paid little attention to it, but this time he developed pneumonia and was dangerously ill. When he recovered he could only move slowly. He was easily tired and life became a burden to him. When he was well enough to go to work he found the journey home very tiring. He looked at the strong young men sitting comfortably in the train or bus, and then, feeling tired himself, noticed how tired some of the older people were who were standing beside him. Gradually he got strong again, but when he was in a train or bus he now looked round to see if there was any older person in need of a seat, and if there was he gave up his. 'I've got my strength back now,' he said to himself, 'these older people will never have their strength again.'

When you are cycling and see an old man hesitating on a crossing, don't call him an old fool. He may not hear very well, or he may not see clearly, or he may have become giddy with walking. Perhaps he was a famous soldier in the War and his wounds are still painful, or perhaps he has an artificial leg. One day you may go to a war and be severely injured. What will you think if schoolboys make fun of you because you can only move slowly?

One of the things all boys and girls are going to learn before very long is that they are fragile little things in a dangerous world. Your parents and your teachers and all older people have had some severe blows already. They get more severe blows every



Good manners increase happiness

year. Most of them would give all the money they have to get your health and strength, your good teeth and nice hair. You have no idea how tired they are at times, but because they do not complain you think everything is all right. Well, try to make life easy for them so far as you can, and when it is your turn to suffer you will feel happier for having helped when you could.

Good manners are also important when you are with your own friends. When you speak to anyone, speak clearly and distinctly and sufficiently loudly for the person to hear. It is an insult to a person to ask his attention and then speak so that he does not understand you. And remember it is your responsibility to make yourself understood.

An American writer called Thoreau said, 'It takes two to speak the truth—one to speak, and another to hear.' This is a very important saying, and it would save a great deal of argument and annoyance in life if people would pay attention to it. 'It takes two to speak the truth.' You cannot speak the truth by saying what you think is the truth. You have to express it differently for different people. To some people 'Socialism' means taking money from those who have money and giving it to those who have none. To other people 'Socialism' means State control of industry and commerce. To others it means much the same thing as Christianity. You cannot tell a man 'the truth' about 'Socialism' until you know what he understands by the term. If you

say, 'I believe in Socialism,' and he understands that you mean you believe in robbery, you must not be surprised if he takes a dislike to you; and if that is not what you mean, you did not speak the truth. If a man says to a friend, 'Good morning, Mr A,' and the friend replies, 'It's not a good morning at all,' is that the truth, even if the morning is bad?

Sometimes people ask very tiresome questions and we like to make a joke about it. 'Are you a Boy Scout?' said a lady to a boy wearing shorts, a jersey with badges, a broad-brimmed hat, and carrying a Boy Scout pole. 'No,' said the little fellow, 'I'm two poached eggs on toast.' The lady only meant, however, 'How nice you look in your uniform, that is the Scout uniform, isn't it?', and there was really nothing silly in her remark.

It is only stupid people who take remarks too literally, as we say — that is, who do not look for the real meaning in the statements people make. Thus, when a friend says, 'You will not be going past the post office, will you?' he may mean, 'I should be grateful if you would post a letter for me if it is not too much trouble.' If you say 'No' to the question because you are not going past the post office, it means to your friend that you are not willing to go out of your way even a little to oblige him.

It is not always easy in company to speak frankly, and if you don't want to be considered a bad-mannered person, you have to watch constantly for signs. It is not easy, for example, to listen for long

to any one person. Try in company to take only a fair share of the conversation. If there are two of you, take half of it. When you have said a little, keep quiet, and give your friend a chance to say something. If he does not talk, he probably does not want you to talk either. Many a young man or woman talks away, thinking the company is delighted to hear him or her, and everyone is really exhausted and angry.

Don't think you can say unpleasant things about someone behind his back and not be found out. It is surprising how the remarks usually find their way to the person with your name attached, so to speak. Whatever you say, always assume that the person may overhear, and modify your remarks accordingly. All experienced people act in this way.

Now here is one of the most surprising things in life: no man really understands himself. What a lot of argument and anger we should be saved if people would only understand this! Suppose, for example, you saw a motor accident and were giving evidence about what happened. You would feel perfectly confident, perhaps, that the car which knocked the boy over was a blue car, another person would be equally confident that it was a grey car, and someone else that it was a black car.

Experiments are sometimes made by experts to find out how many errors people do make in their statements. Here is one experiment which was tried. Some students at a university were shown on

a screen a picture of a bull-fight. They were then asked to write a short account of what they had seen. When this was finished they were told to put a number on every statement made—1 if they thought so, 2 if they were fairly sure about it, 3 if they were quite sure, and 4 if they were prepared to swear to the statement on oath. Every student had at least ten per cent error in the statements he was prepared to swear to on oath, and considerably more than ten per cent in all the other groups.

Now how does this happen? Here, for example, was one mistake. A student saw the bull had its tongue out. He was quite sure about it. Yet when he was shown the picture again, he saw that the bull's mouth was closed, but that, because its head was turned to the side, the ear looked like the tongue.

So whenever you are arguing with someone about a point, remember that there is quite a good chance that you are wrong, whoever you are and however confident you feel about it.

Good manners come from having sympathy with others and from understanding our own limitations. 'The Truth' is too big for any one of us to understand. 'The Truth' as we see it is only our truth and part of the real Truth. We should always realize that we are humble, unimportant little people on this earth and try to help the world as much as we can in our short time here. 'I expect to pass through this world but once. Any good, therefore, that I

can do, or any kindness that I can show or any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.'

THINGS TO DO

1 Write a chapter on Good Manners in your book and get a suitable picture, if you can, to paste in

2 Subjects for debate

(a) What good manners are important for school children?

(b) Are good manners always the same in all kinds of company?

3 Here are some more good citizens to write about for the class encyclopaedia: Abraham Lincoln, George Washington, Harriet Beecher Stowe, Sir Christopher Wren, Inigo Jones, Robert Adam, Josiah Wedgwood

4 Ask your teacher if you can test how accurately you can describe something you saw. For example, hang up a strange picture for one minute and then take it down. Let each pupil write a description of it. Opposite every statement you make, put a figure 1, 2, 3, or 4, as the students did, and then check your answers against the picture again. See how many mistakes you have made in each group.

5 If an accident happens, let several people who saw it write an account of it, and compare the accuracy of the statements made. The number of errors will surprise you, even when people are quite sure they are right.

VIII

Culture

PEOPLE are not agreed what culture exactly is, but generally we can tell a cultured man from an uncultured man. Take his speech, for example. In every country there is a certain speech which is

recognized as the speech used by cultured people. If a man speaks differently it tends to indicate that he has not mixed with cultured people, and if he has not mixed with cultured people it is unlikely that he will be cultured himself. But many men and women from Scotland, Yorkshire, Lancashire, and other districts keep the accent of the place they come from even when they live in London: yet they are considered cultured people. You will generally find, however, that their speech is clear, easily understood, and pleasant to listen to.

You know how often a teacher has to say to a pupil, 'Speak up! I cannot hear you,' or, 'What is it you said? I don't understand!' Now why should other people have to listen for so long and ask one to explain again just because one won't speak out or won't speak properly? Sometimes a man or woman gives a speech or a lecture which very few of the audience hear or understand. What an insult!—especially if the audience has paid to hear the speaker. Perhaps the person says, 'I haven't a strong voice. I cannot speak any louder.' Everyone, however, was born with a good voice. When a baby cries, its mother does not need to say, 'Cry louder, I cannot hear you.' She says rather to someone else, 'Shut the door and the windows or all the neighbours will be disturbed.' Even when doors and windows are shut the baby's cry will go through brick walls, and the sounds are still clear, so that one knows whether ~~the baby is crying for food or from pain~~.

Why is it that so many people lose the good voices with which they were born? There are several reasons, but the chief one is that good clear speech is not usually necessary in ordinary conversation and the muscles of the lips and tongue become lazy. Then they cannot be used when required for the louder speech of the classroom.

If you ever want to speak at a meeting, to act in a play, to command soldiers or scouts or any group of men, you must have good clear speech and be able to speak fairly loudly for a considerable time without strain. Every boy and girl can acquire this power and it has a great deal to do with making one a good citizen. For every good citizen must communicate with other citizens, and speech is the easiest and the most effective means of communication. Therefore we should try to put this mechanism right if it has deteriorated.

Writing is another important means of communication. Unless you learn to write clearly and correctly other people will not understand your messages, and you will not be as useful a citizen as you ought to be. That is why so much care is given to speech and written work in our schools.

Cultured people are usually well educated. They know something of geography, history, and science. Usually they have read a good many books. Good speech and knowledge, however, do not make a cultured person. He must also have good manners. He must know how to behave and must be

courteous to others. And still we have not quite got culture.

A man may have imitated good speech, studied many kinds of knowledge and learnt all about good behaviour from a book, and although he makes no mistakes he may not be considered a cultured man. A cultured man must *grow up* to culture: he cannot stick it on. He can stick on a veneer that looks like culture at a distance, but it will not pass for the real thing any longer than a bad half-crown will pass for a good one.

Now all boys and girls would like to be cultured men and women, and the reason for this is exactly the same as the reason why monkeys like to climb trees or dogs like to chase things. It is natural. A cultured man is a man who has fulfilled his life. No one can fulfil his life unless he is in harmony with others. Good speech, good manners, and knowledge are only important in so far as they help him to this harmony. Culture which does not lead to greater happiness for the individual and for the community is not true culture at all.

THINGS TO DO

- 1 Write your views about this chapter.
- 2 Watch a baby's mouth when it is crying and see how skilfully it uses the lips and tongue to get a good note. No normal baby suffers from voice strain even when it uses its voice frequently and loudly.
- 3 Subjects for debate
 - (a) Cultured people are only 'swanks'
 - (b) Orators do more harm than good

4 Here are the names of some famous men who lived long ago. Find out where they lived and what they did, and write articles on them for the class encyclopaedia. Buddha, Mohammed, Confucius, Socrates, Aristotle, Plato.

IX

Clear Thinking

No one can speak well or write well who does not think clearly, and we shall take a chapter now to explain what clear thinking means.

For hundreds of thousands of years the human mind was chiefly concerned with finding food. It was certainly not looking for truth. It is only with the greatest care that any one of us can train his mind to look for truth, and even then he cannot be quite sure that he will find it. It is usually the sign of an ignorant man if he is very sure that a point of view is the only one or the best one. No one human mind can see every aspect of a problem. Charles Darwin was a great scientist. He collected masses of information about plants and animals, and was able to come to important conclusions. But occasionally he came to the wrong conclusions. Darwin says in his autobiography that whenever he found a fact which was at variance with his main theory he always made a note of it, in writing and at once, as he found there was a much greater tendency to forget such facts than facts which were in harmony with it.



Pasteur at work in his laboratory All the great scientists were
clear thinkers

Now if only everyone would behave in this sensible way we should be saved years of argument and quavelling and should arrive much more quickly at a happier world. If you are a Socialist, for example, and find a point which is evidence against Socialism, make a note of it, 'in writing and at once'. If you are a Conservative and find some evidence, for the need for Socialism, make a note of it, 'in writing and at once'. Otherwise you will just forget that point and go on with your one-sided view of things. If you find a boy who is 'a totter', look for possible evidence that he is not altogether 'a totter', and as a rule you will have no difficulty in finding it.

People who are interested in advertising tell us that if one sees a statement often enough one tends to believe it is true. That is why notices are thrust on us at every turn. People want us to hold certain views or do certain things, and if we are not careful we tend to have very strong views on many subjects and to do many things which are of use neither to us nor to the state. We are told, for example, to drink more milk and more beer, and to eat more fruit and bread and potatoes, to consume every day some medicine or other which looks as if it would do us good because the picture beside the medicine shows a beautiful girl looking in the best of health. You see a picture of a handsome young man beautifully dressed in good clothes and you are told to 'Buy one of our 29s 6d suits and have a fit'. You do buy one, hoping to look like the handsome

young man, and you 'have a fit' all right but not the kind you expected. Or you see a picture of a beautiful girl smoking a cigarette and apparently serenely happy, and you think, 'I should like to look like her. I must buy some of these cigarettes.' Alas! You can buy the cigarettes, but you find they have no relationship with the picture at all.

Then you have the mob orator who plays tricks on you. He knows you are sympathetic with little children or with animals, or that you love your mother or your father, and he works on your feelings in this way in order to get your sympathy for the cause he is advocating. Or he tells you of a disgraceful case of cruelty in Germany, or Russia, or Timbuctoo, and arouses your anger against the country. There are thousands of people pouring forth their indignation about rumours of cruelties far away when there may be equally serious cruelties near at hand which could easily be prevented with a little effort. In any question you are dealing with try to consider the facts impartially and come to a decision as a scientist does.

Here is one very good test of whether you are arguing from the evidence or merely trying to fit the evidence into a view you hold from prejudice. Does your point of view vary at all when new evidence is brought forward? In other words is your point of view sensitive to possible errors? Do you welcome evidence which makes you change your view, or do you quietly allow such evidence to be forgotten?

THINGS TO DO

- 1 Write your views about this chapter
- 2 Describe some ways in which the writers of advertisements try to make us buy their goods
- 3 Subjects for debate
 - (a) 'He that complies against his will is of the same opinion still'
 - (b) 'Reasons are usually only excuses for what we want to do'
- 4 Here are some more famous people to write about for the class encyclopaedia Euclid, Archimedes, Leonardo da Vinci, Robert Fulton, Henry Bell, Sir Charles Parsons, William Murdock, John McAdam, Gregor Mendel, Luther Burbank

X

Different Types of Mind

HUMAN beings are all very much alike. We have the same bones, muscles, nerves, digestive system and so on, and we have all very much the same interests. The differences are slight, but they are very important, and our peace and happiness depend largely on our ability to recognize these differences and allow for them. Many a father is greatly distressed about his son because his interests are not the same as the father's interests. 'I never behaved like that,' the father may say, and yet the son's behaviour might be quite sensible by other people's standards. Of course the son's behaviour might be quite wrong and the father have good reason to be worried about it, and that is why we must try to understand these things. Here is a lovely story from the Bible

A certain man had two sons and the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his living.

And not many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him.

And when he came to himself, he said, 'How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.' And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, 'Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.' But the father said to his servants, 'Bring forth the best robe, and put it on him: and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf, and kill it, and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry.

Now his elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, 'Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound.' And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, 'Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.' And he said unto him, 'Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry and be glad for this thy brother was dead, and is alive again, and was lost, and is found.'

Now in every generation since the Bible was written there have been people who felt sympathetic to the Prodigal Son and other people who sympathized with the elder brother, and as a rule we can tell what a man is like himself by seeing where his sympathies lie. Sympathy means 'feeling with', and we tend to sympathize with those who do as we do ourselves.

Here is another story. Two young men, Tom and Harry, went out for a day's holiday. First they went in a bus. Tom produced a 6d and said, 'Two twopenny tickets, please.' They next went in a train. While Harry was getting his purse out Tom produced his money and bought two return tickets. On the way home they had some tea at a café, and when the waitress came with the bill Harry fumbled for his purse, and to prevent the waitress being delayed Tom paid again. When the conductor came for the fare on the way home Harry began to feel in his pocket again, and then Tom said suddenly, 'Yes, go on. You fumble, I'll pay.'

Now we have all had experience of the 'fumlbers'. They part very unwillingly with their money, but they are usually willing to profit by the generosity of others.

We now see one reason why the Prodigal Son gets some sympathy. He probably was a nice generous

fellow, always willing to share what he had with others, and such people are very often in want themselves. The Good Samaritan was by some standards a fool about money. He found a stranger who had been attacked by thieves and he dressed his wounds, took him to an inn, and paid the inn-keeper to look after him. But it would be a poor world if we had not a proportion of such generous people among us.

Again, the Prodigal Son is humble and ashamed of himself, and every decent man knows he has made mistakes himself and is willing to forgive a young man who has made a mistake. Do you notice how beautifully the Bible tells the story: the father does not even wait to hear the finish of the son's apology. He knows that the son has learnt a bitter lesson, and all he wants is to restore his confidence and welcome him home again. The speech the father made to his elder son is a noble speech and shows a true sense of proportion.

Now in many families we find children of each type. Each type has its advantages and disadvantages. The Prodigal Son type does many jobs better than his brother could. The brother could do many jobs better than the Prodigal Son. We must take people as we find them and make the best of them. The 'prodigal son' should be trained to be prodigal only with what he can afford, and the brother should be trained to realize that generosity is not necessarily a vice.

One very important difference we find in human beings is in the way they undertake a piece of work. One man thinks a long time before he starts, he cannot begin until he is quite clear how he is going to finish. Another begins at once and thinks as he works. Both types have their uses. The first one tends to be the more perfect over detail, and if he gets all the details right he does the whole perfectly. But he is apt to get lost in the detail. The other type charges ahead and soon has the job finished, but often rather roughly finished. These types can both adjust themselves to almost any kind of work. They can build watches, or houses, or teach, or write books, but the difference is still seen, and neither could work successfully by the method the other uses.

The man who turns inwards and thinks first is sometimes called the 'introvert' type. The man who thinks as he goes along is called the 'extrovert' type. The first type is usually more sensitive to other people. He knows at once if he has offended anyone, and he avoids doing things that will offend them. And for certain jobs this is a great asset. But he is often so sensitive to what people think that he cannot push on with the job which is to be done, and he is often shy and does not mix easily with strangers.

What will happen when two people of different types get married? There will be many differences of opinion before very long. 'Why do you sit looking



Elizabeth Fry, who reformed the prisons by her understanding of the prisoners

at the job? Cannot you make a start and get on with it?' one will say, not knowing that the other cannot begin effectively until he has planned what he is going to do

Here is an amusing parody from *Three Men in a Boat*, by Jerome K. Jerome, of an extrovert type at work

He always reminds me of my poor Uncle Podger. You never saw such a commotion up and down a house, in all your life, as when my Uncle Podger undertook to do a job. A picture would have come home from the frame-maker's, and he standing in the dining-room, waiting to be put up, and Aunt Podger would ask what was to be done with it, and Uncle Podger would say

'Oh, you leave that to *me*. Don't you, any of you, worry yourselves about that. *I'll* do all that.'

And then he would take off his coat, and begin. He would send the girl out for sixpennyworth of nails, and then one of the boys after her to tell her what size to get, and, from that, he would gradually work down, and start the whole house

'Now you go and get me my hammer, Will,' he would shout, 'and you bring me the rule, Tom, and I shall want the step-ladder, and I had better have a kitchen-chair, too; and Jim! you run round to Mr Goggles, and tell him, "Pa's kind regards, and hopes his leg's better, and will he lend him his spirit-level?" And don't you go, Maria, because I shall want somebody to hold me the light, and when the girl comes back, she must go out again for a bit of picture-cord, and Tom!—where's Tom?—Tom, you come here, I shall want you to hand me up the picture.'

And then he would lift up the picture, and drop it, and it would come out of the frame, and he would try to save the glass, and cut himself, and then he would spring round the room, looking for his handkerchief. He could not find his handkerchief, because it was in the pocket of the coat he had taken off, and he did not know where he had put the coat, and all the house had to leave off looking for his tools,

and start looking for his coat, while he would dance round and hinder them.

'Doesn't anybody in the whole house know where my coat is? I never came across such a set in all my life—upon my word I didn't. Six of you!—and you can't find a coat that I put down not five minutes ago! Well, of all the——'

Then he'd get up, and find that he had been sitting on it, and would call out:

Oh, you can give it up! I've found it myself now. Might just as well ask the cat to find anything as expect you people to find it.'

And, when half an hour had been spent in tying up his finger, and a new glass had been got, and the tools, and the ladder, and the chain, and the candle had been brought, he would have another go, the whole family, including the girl and the chitwoman, standing around in a semi-circle, ready to help. Two people would have to hold the chain, and a third would help him up on it, and hold him there, and a fourth would hand him a nail, and a fifth would pass him up the hammer, and he would take hold of the nail, and drop it.

There! he would say, in an injured tone, 'now the nail's gone.'

And we would all have to go down on our knees and grovel for it, while he would stand on the chain, and grunt, and want to know if he was to be kept there all the evening.

The nail would be found at last, but by that time he would have lost the hammer.

'Where's the hammer? What did I do with the hammer? Great heavens! Seven of you, gaping round there, and you don't know what I did with the hammer!'

We would find the hammer for him, and then he would have lost sight of the mark he had made on the wall, where the nail was to go in, and each of us had to get up on the chain, beside him, and see if we could find it, and we would each discover it in a different place, and he would call us all fools, one after another, and tell us to get down. And he would take the rule and re-measure, and find that he wanted half thirty-one and three-eighths inches from the corner, and would try to do it in his head, and go mad.

And we would all try to do it in our heads, and all arrive at different results, and sneer at one another. And in the general row, the original number would be forgotten, and Uncle Podger would have to measure it again.

He would use a bit of string this time, and at the critical moment, when the old fool was leaning over the chair at an angle of forty-five, and trying to reach a point three inches beyond what was possible for him to reach, the string would slip, and down he would slide on to the piano, a really fine musical effect being produced by the suddenness with which his head and body struck all the notes at the same time.

And Aunt Maria would say that she would not allow the children to stand round and hear such language.

At last, Uncle Podger would get the spot fixed again, and put the point of the nail on it with his left hand, and take the hammer in his right hand. And, with the first blow, he would smash his thumb, and drop the hammer, with a yell, on somebody's toes.

Aunt Maria would mildly observe that, next time Uncle Podger was going to hammer a nail into the walls, she hoped he'd let her know in time, so that she could make arrangements to go and spend a week with her mother while it was being done.

'Oh! you women, you make such a fuss over everything,' Uncle Podger would reply, picking himself up. 'Why, I *like* doing a little job of this sort.'

And then he would have another try, and at the second blow, the nail would go clean through the plaster, and half the hammer after it, and Uncle Podger be precipitated against the wall with force nearly sufficient to flatten his nose.

Then we had to find the rule and the string again, and a new hole was made, and, about midnight, the picture would be up—very crooked and insecure, the wall for yards round looking as if it had been smoothed down with a rake, and everybody dead beat and wretched—except Uncle Podger.

'There you are,' he would say, stepping heavily off the chair on to the chairwoman's coons, and surveying the mess he had made with evident pride. 'Why, some people would have had a man in to do a little thing like that!'

Jerome himself was an introvert type. This is how he parodies his own weakness: 'I like work, it fascinates me. I can sit and look at it for hours. I love to keep it by me: the idea of getting rid of it nearly breaks my heart.' You can understand how impatient some people would be with him at times.

Because a husband and wife are each of different types they may find it difficult at times to understand each other. If, however, they are tolerant people, they will no doubt influence each other for good, for instance, the dreamy man with a practical wife often becomes less dreamy, and his wife less sure that a little thought beforehand is not worth while. Very often their differences help them to understand other people better; but in many cases the differences lead to an unhappy marriage.

We should all learn to work in the way that suits us best and to realize that our methods do not always suit other people. If they are people with whom we have to work, we should help them to perfect their own method of working and not try to force them to adopt ours.

THINGS TO DO

- 1 Write your views about this chapter.
- 2 Think of your friends and acquaintances and write a short description of one who is like the Prodigal Son, one who is like the elder brother, one who likes to think ahead, and one who thinks as he goes along.
- 3 Subjects for debate
 - (a) Should the fatted calf have been killed for the Prodigal Son?

(b) 'Take care of the pence and the pounds will take care of themselves.'

(c) 'Penny wise and pound foolish.'

4 Write some further articles for the class encyclopædia on, e.g., a doctor, nurse, clergyman, teacher, lawyer, merchant, engineer, postman, dustman, &c. Here are the names of some more famous people: Martin Luther, John Wesley, General William Booth, Heinrich Heitz, Samuel Morse, Dr. Graham Bell, William Marconi, Sir Rowland Hill, Sir Robert Peel, Sir Walter Raleigh, Joan of Arc, Grace Darling.

XI

Physical and Mental Balance

WHEN we watch a race-horse or a greyhound, or a good boxer or football player, we realize how beautifully the mind and body can be balanced for certain purposes. Sometimes we meet people who seem to be as well adjusted to the whole of life, and we look at them with envy. They walk as if they walked on top of the world. They meet people of all kinds and feel happy and at home with them. They appear never to be worried or distressed, whatever the circumstances may be.

This impression is largely an illusion. No human being can get through life without a good deal of worry and suffering, but many people worry and suffer more than is necessary.

The problem of reducing the amount of unhappiness in the world is much more difficult than it appears. For example, have you ever heard it said

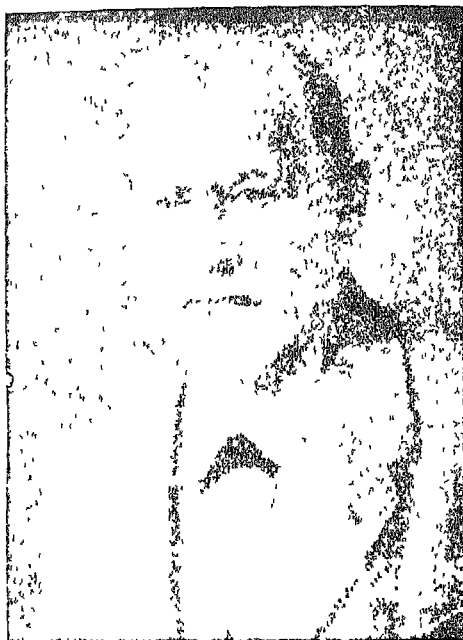
of a person, 'He is never happy unless he is miserable'? There are many people of whom this is quite a true description. Doctors spend much of their time with patients who worry continually. The patient has always an excuse for his worry. He worries because he has no money in the bank. If later he has £1,000 in the bank he worries because he may lose it some day. If he has more money than he can ever spend he worries because his sons may waste it after he dies. It is the general experience of those who try to reassure the anxious men and women that in many cases no sooner is one worry removed than another grows up in its place.

It was Professor Freud of Vienna who first discovered the reason for this. The habitual 'worrier' is really anxious about something which happened long ago and has been forgotten—something which happened, as a rule, in infancy. We are all very much affected by the influences which shaped our lives when we were very young, but we still have great control over our bodies, especially if we realize that control has usually to be exercised in subtle ways. It is no use saying: 'I will *not* be nervous. I *will* be happy and enjoy life in future.' You cannot bully your body in that way. It will tremble in spite of you or wake you up at night with anxious dreams. But you can say to yourself: 'Now this is a situation in which I might get nervous. Therefore I shall walk slowly, talk slowly, take one or two good slow breaths to steady myself, and try to realize

that I shall be dead in a few years anyway and then it won't matter'

Army and Navy officers are very skilled in these tricks. When someone runs up in great excitement and says, 'The enemy are beginning to attack, sir,' a good officer says, perhaps, 'Well, I am going to finish this piece of bacon anyway. They won't get that.' It is very important in a war that soldiers should not get too excited or they will fight badly or perhaps even run away. That is why officers tend to make remarks of this kind. You remember that when Sir Francis Drake was told that the Spanish Fleet was in sight he insisted on finishing his game of bowls. That was just bluff—he wanted to steady his men and steady himself.

One of the ways of training ourselves to keep happy is to learn to walk properly. If you watch people walking you will see that some hurry along with anxious steps, some slouch along with their heads down, while others have a natural easy swing which helps to induce serenity. The right way to walk is from the hips, with a fairly straight leg. Most people walk from the knee and make no use of the hip turn. By so doing they lose the spring of the body and jar it slightly at every step. Think of the body as made up of two halves, a top half and a bottom half, divided at the waist. When the bottom half turns one way the top half should turn the other way. This double movement of the trunk makes the arms and legs swing like pendulums, and then



Professor Sigmund Freud, the great scientist
who explained how the mind works

walking is easy and pleasant and helps to restore
bodily balance

A famous old Greek called Epictetus has given
us some valuable advice about how to live happily.
When he lived the only ships were small sailing-ships
and they were not very safe on a rough sea. Epic-
tetus said 'Don't worry about the great waves
which might drown you. Realize that it would only
take two pints of the water to drown you, and that

all the rest does not really matter. You have to die some time anyway. Choose your captain with care, choose with care the day you go, and having done that stop worrying about it.' Epictetus says elsewhere in his book that when a man looks at his child he should say to himself, 'Today he is here and well. Tomorrow he may be gone.' Boys and girls should think of this with regard to their parents and others, and it will prevent them from making trouble so often about details which really do not matter. Many of the soldiers who came home from the last Great War found there was so much to be thankful for in everyday life that they laughed when they remembered the trifling things about which they had once grumbled.

People who are continually unhappy or worried are not good citizens. They make life unpleasant for other people. If you always remind yourself that everyone has a great deal to suffer in life and that most of the people round you are keeping their trouble to themselves, you will not inflict your worries on them unless you really need help and they can help you.

Probably the most important general principle in obtaining physical and mental balance is the need for adjustment between the stimulus and response. If you see a bull coming after you and you get a fright and run away to safety, the mental and physical processes are balanced. The feeling of fright was the body getting ready to run, and after a good

run you feel better. Let us take a little time here to consider in detail what really happened.

When you saw the bull certain bodily changes took place. You felt your skin go 'all goosey'. What do you think that was? It was the little hairs on your body all standing on end. When we were hairy savages the hair on our bodies would have stood out as a cat's does when it gets a fright, and made us look very much bigger and more terrifying. We often say when we get a fright, 'It made my hair stand on end,' and in most animals the hair, stands out in this way either from fright or anger. The porcupine's quills have developed from hair and when its hair stands on end it is very difficult to touch it without getting hurt. Unfortunately that tick does not help us much nowadays. The other changes, however, are more important.

Our mouths become dry when we are frightened or angry. That is because the glands which make the saliva have stopped working. Not only have these glands stopped, but all the glands that make digestive juices have stopped too. There is no gastric juice being made in the stomach. The reason for this is that the body has said, as it were, 'Stop sending any blood to the digestion just now. That can wait. We need all the blood we can get for the big muscles of the legs and arms. There is a war on.' Now this extra blood in the legs and arms helps us to run quicker or to fight better. When a bull is after a man he can beat his own record for the 100

yards or the high jump. You will notice also that when you are frightened or angry your heart beats more quickly and you breathe more quickly. That is because your body has said to these parts, 'Come on now, heart and lungs. Speed up to your full rate and help us all you can in this dangerous situation.'

The body sends these messages through the blood-stream. Immediately you are frightened or angry two little glands above the kidneys discharge a substance called adrenalin into the blood-stream, and the changes we have described and many other changes take place in a few seconds. Even the blood changes so that it dries up more quickly round a wound.

Now a great many of the troubles from which people suffer are caused by these changes taking place too often, or lasting too long. It does not matter if your digestion stops working while you are running away from an angry bull, but it does matter if your digestion stops working, or works badly for three months, while you worry about an examination, or because your mother is ill, or for any other reason. You must learn to live as good soldiers live and only worry when worry really helps you to do something in life better, and you must learn to relax and let the body work harmoniously again as soon as you can.

There are people who do not worry as much as they ought. They allow other people to worry for them. There are husbands, for example, who do

not care whether there is food for the family or not; then the wives get more than their share of worry. There are wives who do not care whether they are in debt or not, and then the husbands get more than their share of worry.

It is very difficult for anyone to live as he knows he ought to live, but if you understand something of the need for balance in the body and try to avoid overstraining these balance mechanisms, you will have a much better life yourself and will be a much better citizen in every way.

THINGS TO DO

- 1 Write your views about this chapter.
- 2 Describe some difficulty you have in life, and explain what you are doing to try to get over it.
- 3 See if you are walking properly (as the left foot goes forward the right shoulder should go forward, toes pointed straight in front—not turned outwards).
- 4 Subjects for debate
 - (a) 'More people die of worry than from infectious diseases.'
 - (b) 'The more haste the less speed.'
- 5 Here are some more famous people to write about for your class encyclopaedia: Boadicea, Garibaldi, Shakespeare, Milton, Rembrandt, Rubens, William Morris, John Ruskin.

XII

Bringing up Babies

ONE of the most important discoveries of the present century is that most of the bullies, the sulky people, the criminals, and even many of the people in

asylums might have been good, useful and happy citizens if they had been properly brought up as children. Thousands of us who think we were well brought up were not well brought up, and thousands of parents who think they have done everything possible for their children have really damaged them seriously.

A large number of adults are what we call 'neurotic'. They are too emotional. They get very worried or very angry over details, or they are so afraid of cats, or spiders, or traffic, or disease or something else that they cannot carry on effectively with their work in life. When expert doctors try to cure such cases they almost always find that the man who is a bully now was a bully at school, and the woman who is sulky now was sulky at school. The trouble, whatever it was, had usually started early in life. If a father bullies his young son, one of two things may happen. If the son is a strong-minded boy he resents this bullying and will try to get revenge for it in some way. He may break other people's windows, for example, or bully other children. These expert mental doctors say that 'many a boy gets a thrashing that was really intended for his grand-father'. Think this out and you will understand it.

All boys, however, are not naturally of this tough type. There are many boys who by nature are kindly, quiet, and anxious to please. When they are very young they want to live happily with their

parents, and if they have to give in about everything they give in, and so there is no fight. But when they get older they find they have to make decisions for themselves, and they do not like to make decisions. You will find that often such boys will say then, 'We want a leader! Why cannot we have someone in this country who will tell us all what to do and see that we do it?' And yet if they get a leader they are not happy either, for no one can grow up properly who does not grow up in his own way.

It may be convenient to train your baby to sit still and do nothing, with certain babies that can easily be done. But you will not be so pleased when your baby is sixteen and still wants to sit and do nothing, and that is what he will tend to do. It may be too late then to train him to live in any other way.

Babies are easily frightened and easily made angry, and these early emotional disturbances may, if excessive, cause the baby to stammer or have a squint when he grows up. It is a good working rule never to quarrel with an angry or frightened baby. Give in to it. You have to train babies, but that is not the time to do it. Rather let your training slip back a bit than risk permanent injury.

Mothers try to train babies to go to sleep when put in their cots at night after a bath. Sometimes the baby cries because he is left. Some mothers say, 'Oh, let him cry. He will soon learn that that is no use.' Well, he often does learn, but if he cries very much he may rupture himself. Even if he gets tired

of crying because it is no use, the lesson he has learnt is not necessarily a good one. You can train a baby that it is no use crying for his food—he will get it when his mother gives it to him, it is no use crying to be taken up—he will be taken up when his mother is ready to take him up, and so on. But when the baby was hungry, cried for food, and did not get it, he had lost his first fight. When he cried to be taken up and was not taken up, he had lost his second fight, and so he goes on always losing his fight until he does not want to fight any more. This is very comforting for the mother, because the baby is then much less trouble, but this mother will not be so happy when her son, having learnt his lesson well, is standing at the street corner all day waiting till someone brings him a job.

All this is extremely difficult when you try to apply it to real babies, and you can only bear in mind the general rule. 'As the twig is bent the tree is inclined.' Your boy will not be a leader of men if you never allow him to lead as a child. It is no use saying that 'before you can learn to command you must learn to obey.' It may be true that no one can command well who cannot obey well, but if a child has not had some experience of leadership before he is five it is usually too late to begin to learn.

Have you noticed how kindly and friendly certain dogs are compared with others? Some breeds are difficult to train, of course, but as a rule the friendly dogs are those which have always been treated in a

friendly way. It is the same with human beings. The kindly people, who are not always trying to snatch more than their share of the good things of life, have usually serene natures. The fierce angers which might have developed were not aroused much in the early days, and now there is no place for them. It is not these people who make wars or cause unhappiness in the community. They are the meek who will inherit the earth. The roaring bullocks do not matter much in the scheme of things. They are just little eruptions on the body of humanity. The great work of human progress is done by quiet people. It is because there are so many noisy, greedy, and selfish people in the world that progress is so slow.

When you have the care of young children see to it that you give them a quiet, happy, and interesting upbringing, and when they grow up they will become citizens of whom you can be proud.

THINGS TO DO

- 1 Write your views about this chapter
- 2 Describe from your own experience incidents in which a mother or father handled a child (*a*) cleverly (*b*) stupidly
- 3 Subjects for debates
 - (*a*) 'Spare the rod and spoil the child'
 - (*b*) 'Punish in anger or not at all'
 - (*c*) If a young child is excited and quarrelling with his mother, who should give in?
- 4 Add to your class encyclopaedia as new subjects occur to you. Write 'revised editions' of all articles which are not now good enough.

XIII

Conclusion

IN this book you have been introduced to many problems, and sometimes left without an answer to them. You have been given much advice, often contradictory advice: there should be freedom, there should be discipline, young children should be allowed to do as they like, young children should be trained to take their place in the community; you should be generous with money, you should be careful with money, and so on.

Life is made up of these contradictions. If you think of all the proverbs you have heard or read you will find that many of them can be arranged in two columns, one saying do this, and another saying don't do this. 'Take care of the pence, and the pounds will take care of themselves.' 'Don't spoil the ship for a ha'pennyworth of tar.' 'Never put off till tomorrow what you can do today.' 'Never do today what can wait till tomorrow.' And so on.

Yet all this apparently contradictory advice is quite sound advice on certain occasions. It is true, and important to know, that if we take care of the pence the pounds will take care of themselves; but in taking care of the pence we must not be so economical that more important things are forgotten or neglected. We must not put off till tomorrow things which can be done today equally well, and possibly



Many good citizens work in a humble way

with advantage, yet a wise man, who has clearly in his mind the dangers of delay, often postpones taking action until tomorrow in the hope that by then circumstances will be more favourable for action

Jesus was always preaching tolerance.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you

It was very seldom that Jesus departed in practice from these guiding principles but here was one exceptional case:

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves

No good citizen can adopt the 'peace at any price' policy. There comes a time when a man of principle should be prepared to make a stand, and, if necessary, fight. The problem is to know when to make a stand. Often when we think we are fighting for a principle we are only fighting for the same selfish reasons as the animals fight. We should always be suspicious, for example, of our own 'righteous indignation'. It is usually very similar to the bristling hair of the angry wolf. It has its roots in the animal in us.

Try to develop a sense of proportion. When you see someone who has done wrong, or who is stupid, or selfish, or bad-mannered, say to yourself: 'There but for the grace of God go I.' That is literally the truth. When you feel you have won your way to success, and everything is going well with you, dig in quietly, like the soldiers, and wait for the counter-attack. You will get it all right before very long.

He hath put down the mighty from their seats,
And hath exalted them of low degree

Don't worry if you are not in the limelight. In the limelight there are more bad citizens than good ones. There is no better citizen than the woman who brings up a family of happy, healthy children, and most of the women who do this are never known beyond their own friends. 'The happiest women are those who have no history,' and many of the men who have made the best contributions to civilization have never been heard of.

Fret not thyself because of evil-doers
Neither be thou envious at the wicked.
For there will be no reward to the evil man
The lamp of the wicked shall be put out.

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